

**HADRAT PÎR, GHAWSU'L-A'ZAM, ABU'L-ALAMAYN,  
AS-SAYYID, AS-SULTÂN,  
ASH-SHEYKH, AHMAD AL-KABÎR,  
AR-RIFÂÎ, AL-HUSAYNÎ,  
AL-HASANÎ, AL-ANSÂRÎ  
AND  
THE DIVINE ORDER OF RIFÂIYYA**

# HÛ

## *In the name of Allah, Most Gracious, Most Merciful*

*We offer our gratitude and thanks to our Lord Allah,  
Who bestowed us with this limited breath;  
Who brought us to this realm;  
Who inquired from us with His words, "Am I not your Lord?"  
Who put us into the path of guidance;  
Who raises, feeds and watches over us;  
Who teaches us the truth of His saints, His awliyâ;  
and Who is the Master, Almighty and Sultan of everything.*

*We ask our Lord Allah that our salâm and prayers reach the Master of  
the universe Hadrat Muhammad ﷺ,  
whose existence is the means of Your mercy on all creation,  
whose name is written with Your name,  
who is the first teacher of divine providence "ilm-i ladunn",  
who is the source of morals,  
Sultan of the prophetic throne,  
Sultan of the tower of sainthood "walâya",  
and the one who could only be praised properly by Allah.*

*We also offer our humble, and deepest regards and submission to  
Those who manifested from the same Light,  
whose glory is announced by the Qur'ân,  
by the word of Mustafa ﷺ,  
and by the breath of The Perfect Human "Hadrat Insân",  
namely, ahl-i bayt-i Mustafa and the dynasty of Murtaza,  
  
and to the awliyâullah  
who came through them.*

## ***Some notes on this treatise***

*This treatise, which is a preparatory essay for a more comprehensive work about the life and teachings of Abu'l-Alamayn Sultan Sayyid Ahmad ar-Rifâi and the order of Rifâiyya, has been written with the encouragement and favor of our Sheikh Kahraman ar-Rifâi. We are grateful to him for letting us quote his writings, sharing pictures from his archive and for his careful reading of the treatise and contributions to it.*

*The teacher of saints is Hadrat Allah, the first book they read is Lawh-i Mahfûz, the Preserved Tablet, and their servant is Kalam-i Âlâ, the exalted pencil. Accordingly, the time and essence of Hadrat Pîr's teachings is in accordance with the manifestation of this world. He announced his sainthood "walâya" before Hadrat Âdam (a.s.) stepped on the earth. Our Master announced his distinction and glory as written in esh-Shârânî's work, 'Tabaqâtu'sh-Shârânî': "Before Hadrat Âdam, I am the first walî who came into this world and raised the two flags". Thus, whatever we write here will be incomplete.*

*We cannot comprehend the importance of Hadrat Insân with "aql-i maash", reason. A perfect man, Insân-i Akmal, like Hadrat Pîr is only known by Hadrat Allah-Muhammad-Ali. Therefore, our essay is not even a drop from the ocean. In our point of view, the best sources of knowledge about Hadrat Pîr Janâb Sayyid Ahmad ar-Rifâi are his successors. So, works concerning him, however and by whomever written, are not acceptable to us, unless they are affirmed by his successors.*

*Under the ten sections below, we attempt to relate the life, morals, surrounding legends, teachings and speeches of Sayyid Ahmad ar-Rifâi. After presenting the chain of the spiritual descent (silsila-i tarîq) of Hadrat Pîr, we attempt to relate the Rifâi order in his own words. We name some of his khalîfas and cite the names of the branches of the Rifâi order. In the last chapter, we state how the order came to Istanbul and to our Sheikh Kahraman ar-Rifâi through the Sayyâdiyya and Izzaddîniyya branches. Last but not least, we add the names and districts of the Dergâhs in Istanbul until 1925.*

*Certainly, this small treatise is incomplete despite our sincere intentions. We beseech people, who look for the truth and read this treatise, particularly ahlu'l-Haqq, to excuse our shortcomings; and we hope that they correct our mistakes. All faults are from us, forgiveness and favor are from Haqq, aid is from Haqq's khulafâ, Hadrat Pîrs.*

Aywallah HU  
Rifâi servants

May 24, 2007



*O Rifâi, certainly you are the descendant of Rasûl  
I am your helpless servant, at your gate hand in hand  
Your words, 'O my murîd do not be afraid' is testament for us  
Help me, my Pîr, Sultan, O RIFÂÎ, help me...*

## **Foreword**

*Tasawwuf* is the 'ilm, knowledge, that teaches us how to become *Insân* and makes us live with its sanctions. The source of this knowledge, which comes from Âdam to this day, is Hadrat Muhammad ﷺ, who is the basis of all created beings.

In each epoch of the history of man, in all spheres of life, some people looked for the truth, and all truths that have been manifested, came from the same spring. Who perceived this, witnessed it; who could not, continued to walk towards it with desire. The leaders of the truth, prophets, and their inheritors, *awliyâ*, announced the same truth in accordance with the capacity of humankind. They had particular explanations to the ones who could receive this truth. It is this particular teaching that called *tasawwuf*, *sûfiyya*, *'ilmu'l-haqîqa* "knowledge of ultimate reality" or *irfân* "gnosis". People who follow this path are called *ahl-i tarîq*, meaning who found a way to the truth.

The source and the first teacher of this truth, Hadrat Muhammad ﷺ, honored this world and completed the law (*sharîa*) in its perfect form and announced it to mankind. He also opened and taught the way, *tasawwuf*, in its perfect form, through which one can put his/her spiritual world in order. To fathom the purpose of creation, Hadrat Allah bestowed us all possibilities. He offered *sharîa*, which regulates the relations between servants and servants, servants and Allah, to people of reason; and *tarîqa*, which shows the way between servants and servants, servants and Allah, to people of heart.

*'Ilm-u ladunn* "divine providence," as it is expressed in the Qur'ân, was taught by Hadrat Muhammad ﷺ to Hadrat Ali and by him to his successors "*khalîfas*", and by them to their *khalîfas*. The followers of a *walî*, who have the permission "*ijâzah*" to open a gate with their authority in the matters of Islâm, are named after that *walî* or Pîr, for example the "Rifâi order," named after Sheikh Ahmad ar-Rifâi, is called "Rifâiyya". In essence, *tarîqa* means "way" "path" or method and this way is called *Tarîqat-i Muhammadiyya-i Âliyye*, The Sublime order of Muhammadiyya. Yet, as a manifestation of Allah's sultanate, each *tarîq* is called with the name of its Pîr. One of the names of this *tarîq* that came to us is called *Rifâiyya*.

By taking refuge in *Janâb-i Haqq*'s favor, and asking help of Hadrat Pîr Abu'l-Alamayn as-Sayyid ash-Sheikh Ahmad al-Kabîr ar-Rifâi al-Hasanî al-Husaynî al-Ansârî, who is the carrier of Allah's favor and possessor of the *tarîqa*, I plead for this treatise to be the means in the practice of the verse "*Who is better in speech than one who calls (men) to Allah, works righteously, and says, -I am of those who bow in Islam-?*"

Sheikh Kahraman ar-Rifâi, al-Qâdirî

**HÛ**  
**Dastûr Yâ Pîrunâ.**  
**Dastûr Yâ Sheikhunâ.**

**Bismillâhirrahmânirrahîm.**

*We had the audacity to relate about*

*The Guide of the way to Allah,*

*Beloved Walî of Haqq,*

*Omnipotent-hand of Hudâ,*

*Descendent of Rasûlullah,*

*Secret of Ali,*

*Master of the descendants of Rasûl*

*Sultan of the Walâya throne,*

*Head of Ahlullah*

*Cupbearer of the love sherbet,*

*Shah of the brave,*

*Master of masters, Sheikh of sheikhs, Axle of axles,*

*Eminent servant of Allah,*

*The ocean of Oracle Sea,*

*Master of 'ulamâ,*

*The sea of sharia knowledge,*

*Bearer of two flags*

*The honorable Hadrat Sayyid Ahmad ar-Rifâi.*

*With the entreaty of its acceptance...*

## 1. The birth, education, family and morals of Sayyid Ahmad ar-Rifâi

One of the disciples “*murîd*” of Sayyid Abu’l-Wafâ relates an event, which had taken place before Hadrat Pîr (Master) came into this world:

One of the merchants in the village of Hasan said that: I reached a village near Firat and entered a house. There was an old man there. He said: “Help me to stand up; I smell the scent of Rifâi.” I asked: which Rifâi? “A brave, honorable, virtuous man who will come through Batîha” he answered and continued “these are his *murîds*; his seal is on their forehead.” When he was asked “what is his seal?” He said “what I see on their forehead is: How happy they are; and what beautiful place they will arrive.”

Forty days before the birth of Hadrat Pîr, Mansûr Batâihî had seen Rasûlallah ﷺ in his dream. He ordered al-Batâihî: “O Mansûr! Forty days later Allah will give a child, named Ahmad ar-Rifâi, to your sister. As I am the chief of the prophets, he will be the head of saints. When he reaches to the age of education take him to Sheikh Aliyyu’l-Qârî al-Wâsitî. Take care of him, because he is beloved in the presence of Allah. Do not be negligent.” Forty days later Sayyid Ahmad ar-Rifâi honored this world.

Sayyid Ahmad ar-Rifâi (sanctified by his innermost secret) honored this world in 1118 (h. 512) in the first half of the month *Rajab* on Thursday, in the village of Ummu Ubayda, in Wâsit, Iraq. He came to this world from the line of Sayyid Ali Abu’l-Hasan bin Yahyâ al-Makkî in the house of Sheikh Sayyid Yahyâ. From his father’s lineage he is a Sayyid (who comes from the line of Imam Husayn), from his mother’s lineage he is both Sayyid and Sharîf (who comes from the line of Imam Hasan) and from the lineage of his mother he is also an Ansârî (who comes from the line of the companion of the Prophet ﷺ “*sahâba*”, Hadrat Khalid ibn Zayd Abâ Ayyûb al-Ansârî). This is the lineage of Hadrat Pîr:



**His lineage from his father Sayyid Ali Makkî Rifâî:**

- \*Sayyid Ahmad ar-Rifâî (buried in Ummu Ubayda)
- \*Sayyid Ali Makkî Rifâî (in Baghdad)
- \*Sayyid Yahyâ Nâkib (in Basra)
- \*Sayyid Sâbit (in Ishbiliyya)
- \*Sayyid Ali Hâzim Abu'l-Fawâris (in Ishbiliyya)
- \*Sayyid Abû Ali Murtazâ (in Ishbiliyya)
- \*Sayyid Abu'l-Fadâil Ishbilî (in Ishbiliyya)
- \*Sayyid Rifâ'a Hasan Makkî (in Ishbiliyya)
- \*Sayyid Mahdî Makkî (in Makka)
- \*Sayyid Muhammad Abu'l-Qâsim (in Makka)
- \*Sayyid Hasan Qâsim Abû Mûsâ (in Makka)
- \*Sayyid Abû Abdullah Husayn Abdurrahman Rizâ Qatî'i Baghdâdî (in Baghdad)
- \*Sayyid Ahmad Sâlih Akbar (in Baghdad)
- \*Sayyid Mûsâ Sâni (in Baghdad)
- \*Sayyid Ibrahim Murtazâ (in Baghdad)
- \*Imam Mûsâ Kâzim (in Baghdad)
- \*Imam Jâfer Sâdiq (in Madina)
- \*Imam Muhammad Bâqir (in Madina)
- \*Imam Zayna'l-Âbidîn Ali Sayyid-i Sajjâd (in Madina)
- \*Imam Husayn Shâh-i Shuhadâ-i fî dasht-i Karbala (in Karbala)
- \*Amîru'l-Mu'minîn Shâh-i Walâya Sirr-i Hidâya Imam Ali ibn Abû Tâlib (in Najaf)
- \*Imam Ali's wife and the mother of Imams, daughter of Rasûlullah ﷺ Janâb-i Imâm-i Fâtima Zahra (in Madina)
- \*Janâb-i Habîb-i Adîb-i Kibriyâ, Sultân-i Anbiyâ Abu'z-Zahrâ, Abu'l-Qâsim Nabiyyunâ wa Sayyidunâ wa Shafi'unâ wa Sanadunâ wa Murshidunâ wa Mawlânâ Ahmad-i Mahmûd-u Muhammad Mustafâ ﷺ .



**His lineage from his mother Sayyida and Sharîfa Fâtimatu'l-Ansâriyya:**

From Hadrat Pîr's grandmother's father:

- \*Sayyid Ahmad ar-Rifâi  
his esteemed mother
- \*Sayyida wa Sharîfa Fâtima Ansâriyya  
her esteemed mother
  - \*Sayyida Râbi'a  
her father
  - \*Sayyid Abdullah at-Tâhir
  - \*Sayyid Abû Ali Sâlim
  - \*Sayyid Abû Ya'lâ
  - \*Sayyid Abu'l-Barakât Muhammad
  - \*Sayyid Abu'l-Fath Muhammad
  - \*Sayyid Amîr Muhammad al-Astar
  - \*Sayyid Ubaydullah as-Sâlis
  - \*Sayyid Abdullah
  - \*Sayyid Ali Sâlih
  - \*Sayyid Ubaydullah al-A'raj
  - \*Sayyid Husayn al-Asghar
- \*Imam Zayna'l-Âbidîn Ali Sayyid-i Sajjâd
- \*Imam Husayn Shâh-i Shuhadâ and the beloved one of Janâb-î Zahrâ  
Janâb-î Murtazâ and Mustafâ ﷺ.

From Hadrat Pîr's esteemed mother Sayyida and Sharîfa Fâtima Ansâriyya's paternal grandmother:

- \*Sayyid Ahmad ar-Rifâi  
his mother
- \*Sayyida and Sharîfa Fâtima Ansâriyya  
her grandmother
  - \*Sharîfa Alawiyya  
her father
  - \*Sharîf Hasan
  - \*Sharîf Muhammad
  - \*Sharîf Yahyâ
  - \*Sharîf Husayn
  - \*Sharîf Qayyîm
  - \*Sharîf İbrahim Tabataba
  - \*Sharîf Ismail
  - \*Sharîf Ibrahim
  - \*Sharîf Husayn Musanna
- \*Imam Hasan-i Mujtabâ, Abu'sh-Shuhadâ, the beloved one of Janâb-î Zahrâ and Murtaza and  
Janâb-î Muhammad Mustafâ ﷺ.



From Hadrat Pîr's mother's father:

- \*Sayyid Ahmad ar-Rifâi  
his mother
- \*Sayyida and Sharîfa Fâtima Ansâriyya  
her father
- \*Sheikh Yahyâ Najjârî
- \*Sheikh Mûsâ Abû's-Sa'id
- \*Sheikh Kâmil
- \*Sheikh Yahyâ
- \*Sheikh al-Imam as-Sûfî Muhammad Abû Bakr Wâsitî
- \*Mûsâ ibn Muhammad
- \*Muhammad ibn Mansûr
- \*Mansur ibn Hâlid
- \*Hâlid ibn Zayd
- \*Zayd ibn Mutt (Ayyûb)
- \*Hâlid Abû Ayyûb bin Zayd al-Ansârî an-Najjârî as-Sahabî, Mihmandâr-i Rasûlullah wa  
Sanjaqdâr-i Rasûlullah ﷺ (in Istanbul).

*Hadrat Ghaws-i Rifâi, core of the Âl-i Rasûl  
Who is a servant to your tarîq, becomes full light  
Tie up your waist to the propriety of the Pîr, O TÂCÎ  
Because of your ancestor, your guilt might be excused*

Hadrat Sheikh Hayrullah Tâceddîn-i Rifâi

Ahmad ar-Rifâi was seven years old when his father passed away. He was then raised by his maternal uncle Sheikh Mansûr al-Batâihî upon the spiritual command of Rasûlullah ﷺ. He took care of his mother and brothers as well. When he completed his Qur'ân education and its memorization, he studied *ulûmu'sh-sharîa*. He studied Abû Ishaq ash-Shirâzî's *Kitâbu't-Tanbîh* on the Shâfî jurisprudence; however, the book was lost after the Mongol invasion. He studied Islamic sciences and received *ijâza* (madrassa Diploma) in jurisprudence from Shâfî 'âlim Abû Bakr al-Wâsitî.

Having education in *sharîa* and *tasawwuf* and taking his *khirqâ* ("Rag": symbol of a dervish's vow of obedience to the rules of his order) from Sheikh Mansûr, he was submitted to Sheikh Ibnu'l-Qârî Abu'l-Fadl Ali al-Wâsitî in accordance with the command of Rasûlullah ﷺ.

Ahmad ar-Rifâi ascribed himself to al-Wâsitî and after a while took his *khilâfa*. Sheikh al-Wâsitî seated him on the throne of spiritual direction, "*sajjâdatu'l-irshâd*," and announced his both esoteric "*bâtini*" and exoteric "*zâhiri*" knowledge and gave him the name *Abu'l-Alamayn*, owner of the spiritual sultanate of the two worlds. Addressing to his dervishes he said:

Take the hand of Sayyid Ahmad ar-Rifâi and renew your vows, *bai'a*. Had there not be the secret of the obedience to Rasûlullah's ﷺ commend, I would vow to him as well. Although I look like his sheikh, in truth, he is my sheikh.

*Bai'a* is the oath given to the *murshid* or sheikh as representative of the founding *wali*, and the chain carries the founder back to Hadrat Ali and to the Prophet ﷺ and Allah.

Hadrat Mansûr also said that: "I am his sheikh in post, but he is my sheikh in truth." Sheikh Aliyyu'l-Qârî al-Wâsitî's speech to his dervishes and Hadrat Mansûr's words are strengthened by one of the great *hadîth 'âlims*, Sheikh Izzeddin Ahmad al-Fârusî, in his work *Nafkha*. There, he reports from Sheikh Mansûr al-Batâihî's sister's son, Sheikh Badr, the following:

Sheikh Badr said that: One day, I was listening to my grandfather, Sheikh Mansûr's speech. In the end of the lesson I taught "Alas! If I could touch my sheikh, and by touching that sacred light my dirty body could benefit from this light. While I was thinking like this, the sheikh called me "O Badr come!" I ran towards him and he slapped me while shouting. Each of us fell down. When I regained my consciousness, the sheikh was saying "yes, yes." After he came to himself, he called me. I was crying. He asked me: "why are you crying?" I said "Why would I not? You slapped me and beat me down on the floor." He said "when I called you "come, my son" divine anger came into existence and an arrow was shot towards you. With my slap I rescued you and pulled it on myself." I gave him a hug and asked him about the wisdom of his answer "yes, yes." He answered: "You know my sister's son Sayyid Ahmad ar-Rifâi. I saw him, reaching stages which I have never known and seen; and I was jealous of him. At that moment it was said to my heart: "O Mansûr, be well-mannered. He is our beloved. We might teach him the subtleties of the mystery however we like. He is the viceroy of the spiritual state of Hadrat Muhammad ﷺ. He is the bride of the spiritual sultanate of the prophet, called *Mustafawî* country, and the sheikh of Hadrat Muhammad's ﷺ *umma*. He is your sheikh as well. You should say "yes". It is said that "we are the possessor of everything" I answered "yes, yes". This is what you heard. Sayyid Ahmad is my sheikh in creation. I am his sheik in *khirqâ*."

Hadrat Pîr was an *âlim*, having profound knowledge in all Islamic sciences. After his maternal uncle al-Batâihî passed away (d. 540/1145), Hadrat Pîr became the head "*post-nishîn*" of the *dergâh*. He settled in the *tekke* in Ummu'l-Ubayda and occupied with his disciples' guidance. His *tekke* was a place of seclusion for dervishes and a madrasa for *ulamâ*. He was an esteemed and beloved person among people because of his high esoteric and exoteric knowledge, of his beautiful morals, mild-mannered, and of his obedience to *shar'iyya* and of his perfection, *kamâl*.

Ibrâhîm al-Kârzûnî states in his *Kitâbu'sh-Shajara*:

In the time of Sayyid Ahmad ar-Rifâi, *awliyâullah* saw Hadrat Muhammad ﷺ in their dreams. Sultan of the awliyâ, Hadrat Muhammad ﷺ told them: “Sayyid Ahmad Ibnu’s-Sayyid Abi’l-Hasan ar-Rifâi is the sheikh of this *umma* and Sayyid of all *awliyâ*. Yâ Rabb, I love him, you too might love him.”

Another tradition from Rasûlullah ﷺ is as following:

One of the friends of Hadrat Pîr saw Rasûlullah ﷺ in his dream and asked him about Hadrat Pîr. The pride of the world ﷺ says: “He has the sovereignty like sultans of the world who have sovereignty over their subjects and lands. If he sends one to somewhere else, he is the sovereign of the people’s life, property and children of the region.”

Hadrat Pîr was medium height, brunette, with black eyes, well-looking, elegant, black-bearded and tranquil. His clothing was simple. He wore a white turban which was not big. When he talked, his talk was majestic. When he remained silent, people asked him to talk. He was generous and patient. He kept his word, kept secret, veiled faults, satisfied hungry people, clothed poor people, visited patients, participated in funerals, shared the conditions of poor people, gave everybody advice, helped people in all kinds of their works, greeted people first when he met them, looked down while walking, and behaved modestly. He seldom talked, saying, “I am told to be silent.”

One of his *khulafâs*, Hadrat Sheikh Ya’kûb Karrâz, relates about the *Âsitâna* (central *dergâh*) of Hadrat Pîr in Ummu Ubayda:

When our sheikh, Imâm Mansûr Batâihî passed away in 540 h., Sayyid Ahmad ar-Rifâi was 30 years old. He was at the stage of guidance, *irshâd*. In his seventh year of *irshâd*, the number of his deciples, who withdrew into seclusion, was 70.000. In this seventh year, he started to enlarge the *Âsitâna*. Everybody in Batâih and Wâsit helped him with their body and property. The number of the arcades in 550 h. was 4000. It was founded in four circles, one wrapping the other. In the middle of the month of *Shaban*, the number of visitors was more than 100.000. Sayyid Ahmad ar-Rifâi was trying to cover all their needs. In its arcade, everyday 20.000 disciples were coming together. In the morning and evening, they were setting the table and Hadrat Pîr was serving them with his family. He collected leftover breads in a basket and making them a meal with water. This was his meal.

Although the *Âsitâna* had an income more than the Abbasid ruler, he and his family had a poor and a modest life. All income was spent for poor people and the *Âsitâna*. During his life time, Hadrat Pîr had only two dresses. He was himself washing one of them in the creek and wearing the other one until the first one dried. He always liked simplicity.

He had two daughters from his first wife Khadîja bint Abû Bakr al-Wâsitî an-Najjâr. When his wife Khadîja passed away, he married Râbia; and they had a son, named Sâlih. However, Sayyid Sâlih passed away and did not marry; so, the lineage of Hadrat Pîr continued through his daughters. He had two grandchildren from Sayyida Fatima, named Ibrahim al-Azab

(d. 609/1212) and Ahmad al-Akhdar (d. 645/1247) and eight grandchildren, two of which were female and the others male from Sayyida Zaynab. One of them, Izzaddin Ahmad as-Sayyad (d. 670/1271) is the founder of the *Sayyadiyya* branch of the Rifâiyya order. Rifâî families today live in countries such as Saudi Arabia, Iraq, Syria, Egypt, and Lebanon.



*Everyday, one takes the altitude with the sun of your prosperity  
Who becomes a servant to you O Hadrat Ahmad ar-Rifâî*



## **2. *Silsila-i Tariq* (chain of spiritual descent) of our Master Hadrat Pîr**

Hadrat Sayyid-i Kâinat Janâb-i Muhammad Mustafâ ﷺ  
Hadrat Shâh-i Walâya Imâm-i Ali'yya'l-Murtazâ (Q.A.W.)  
Hadrat Sheikh Hasan-i Basrî  
Hadrat Sheikh Habîb-i Ajamî  
Hadrat Sheikh Dâvûd-u Tâi  
Hadrat Sheikh Ma'rûf-u Karhî  
Hadrat Sheikh SIRRÎ-i Sakatî  
Hadrat Sheikh Junayd-i Baghdâdî  
Hadrat Sheikh Abû Bakr Shiblî  
Hadrat Sheikh Ali Ajamî  
Hadrat Sheikh Abû Ali Rûzabâdî  
Hadrat Sheikh Ghulâm bin Turkân  
Hadrat Sheikh Abû Fadl Ibn Kâmah al-Wâsitî  
Hadrat Sheikh Abû Fadl Ali Qârî al-Wâsitî  
Hadrat PÎR Abu'l-Alamayn Ghawsu'l-A'zamu'l-Muazzam ash-Sharîf, as-Sayyid Sultân Ahmad ar-Rifâi.  
Qaddasallahu asrârahum.

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Hadrat Sayyid-i Kâinat Janâb-i Muhammad Mustafâ ﷺ  
Hadrat Shâh-i Walâya Imâm-i Ali'yya'l-Murtazâ (Q.A.W.)  
Hadrat Imâm-i Hasan-i Mujtabâ (a.s.)  
Hadrat Imâm-i Husayn-i Shâh-i Shahîdân-i Karbalâ (a.s.)  
Hadrat Imâm Zayna'l-Âbidîn (a.s.)  
Hadrat Imâm Muhammad Bâqir (a.s.)  
Hadrat Imâm Jâfer as-Sâdiq (a.s.)  
Hadrat Imâm Musâ Kâzim (a.s.)  
Hadrat Imâm Ali ar-Rizâ (a.s.)  
Hadrat Sheikh Mârûf-u Karhî  
Hadrat Sheikh SIRRÎ-i Sakatî  
Hadrat Sheikh Abu'l-Mafâhir Muhammad Ruvaym Baghdâdî

Hadrat Sheikh Abu'l-Kâsim Sandusî  
Hadrat Sheikh Muhammad Ubay Kirmizî  
Hadrat Sheikh Abû Said Yahyâ Najjârî  
Hadrat Sheikh Abu'l-Mansûr Tayyîb  
Hadrat Sheikh Mansûr Batâihî  
Hadrat Pîr Abu'l-Alamayn Ghavsû'l-A'zamu'l-Muazzam ash-Sharîf, as-Sayyid Sultân Ahmad  
ar-Rifâî.  
Kaddasallahu asrârahum.

After Hadrat Mârûf-u Karhî upwards, this chain also reaches from Hadrat Hasan-i Basrî  
to Janâb-i Imâm Ali and to the master of the universe ﷺ. Hadrat Pîr's esteemed father's lineage  
is also his chain of *tarîqa*. Thus, in the chain of Hadrat Pîr there is no one but *Ahl-i bayt*.





### 3. The order of Rifâiyya

Hadrat Pîr sums up his *tariq* with the words: “Our path is the order of *Alawiyya* and *maslak-i Murtazawiyya* (the way of Imam Ali), and the possession of this path is given to me today.” It is related from one of Hadrat Pîr’s *khulafâ*, Sheikh Ya’kûb Karrâz, that Hadrat Pîr told in the end of one of his speeches:

“Rasûlullah ﷺ opened the gate of *irshâd* with his holy hand and submitted it to me in this epoch. Today is the day of Muhammadî-Rifâî Sultanate and the order of *Alawiyya-Murtazawiyya*. Allah might greet this sultanate’s and this order’s source Rasûl ﷺ and his *ahl-i bayt* and fellows.” After this speech, he mentioned the twelve Imams and descended from his seat.

It is said that the whole path consists of “*adab*”; each moment, each state and station has its *adab*. *Adab* is in general, sûfî conduct or rules. It is also called *huququ’-t-tariq*, embracing both regulations concerning such matters as the inter-relationship between sheikh and aspirant and the rules for ritual. Moreover, *adab* is the total of all deeds and virtues. *Adab* is moral principles, generosity, preferring others to self, renunciation and self-sacrifice.

“*Adab is a crown from the light of the Lord  
Wear that crown, be safe from all evil*”

*Adab Ya Hû*





It is impossible to walk in this path without love “mahabba or *ishq*”. The origin of the word “*ishq*” means ivy. As ivy covers the place it embraces, so does *ishq* to the heart it enters. That is why the severe love is called *ishq*. The phrase “*ashaddu-hubb-But those of Faith are overflowing in their love for Allah*” in the Qur’ân also refers to *ishq*. The Qur’ân points to the verse “Allah loves them and they love Him” that love first comes from *Haqq*. Hadrat Ahmad ar-Rifâi says his disciples that to reach the love of Allah, one should continue *dhikr* (remembrance), reflect on Allah’s blessings and favors, strengthen the tie with friends of Allah, obey the command of Allah and pray to Allah for love. He said that “learn love from a candle. By its yellowness, tears and burning its body, it is the sheikh of lovers, *âshiqs*.”

“O the candle in tears, whose face is yellow  
The head of lovers suffering disasters  
You are *Farhad* of the time, burning up and melting  
How long are you going to be far away from *Shirîn*’s talk?”

Hadrat Pîr teaches that all *adab* with this love is obtained through obedience to the *Sunna* of the prophet ﷺ, whose ethical nature was the Qur’ân. The basic principle of this path is to be devoted to the Qur’ân and *Sunna*. A real dervish is the one who submits himself to the prophet ﷺ and who appropriates the position of worship as the highest position. Our Pîr says on this point:

*Always, in speech, work, and morality and in each condition you should follow the moral teachings of the prophet ﷺ. With this “adab” the spiritual world of human being is satisfied. Muhammad ﷺ is the gate of compassion, “rahma”. The masters of piety “taqwa” enter from this gate. Our prophet ﷺ with perfect decrees, wide politics and explorations, descent moral teachings and having exceptional “adab”, with pithy and fluent language, kindled the light of prophethood “nubuwwa” and opened the gate of the right way “hidâya” for humanity.*

*Hadrat Muhammad ﷺ is under the command of Allah both in form and sense; and nothing comes from him but everything manifests from Allah. He is in the state that the verse (wama ramayta iz-ramayta walâkinnallaha ramâ – It was not you, but Allah, when you threw) indicates. Because of this manifestation, he was free of his nafs. Who sees this truth in Muhammad ﷺ and comprehends it, knows the source of this manifestation; thus, the truth reveals. He/she understands that the hidâya comes from Allah and that a human being cannot do anything, and so understands the secret of fate.*

*The hidâya of Allah is the one that shows you all the truth and guides you to the way of Haqq. Hadrat Muhammad's ﷺ message will survive until the day of resurrection. All humanity is addressed with his shariat-i Ahmadiyya which annulled all the previous ones.*

*It is a must to show respect to Hadrat Muhammad ﷺ. He is the means between people and their Creator. He is the beloved of Allah; His messenger is the most perfect being of all created beings. He lets us know about Haqq, invites and directs us to Allah. Who follows him and reaches him, reaches Allah.*

Hadrat Ahmad ar-Rifâi said that the most excellent of mankind are prophets, and the most excellent of prophets is Muhammad Mustafa ﷺ. After prophets comes the *ahl-i bayt* of Rasûlullah ﷺ:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless. Q: 33:33

*Ahl-i bayt* is a phrase meaning “people of the house”, or “family”, which refers to the household of Muhammad ﷺ. It consists of his daughter Fâtima az-Zahra, his successor and son-in-law, Imam Ali, their two sons Imam Hasan and Imam Husayn (peace be upon them all). With the above mentioned verse, known as the “Tathir verse”, Allah declares *Ahl-i bayt* as the persons purified by Him.

*With the love of ahl-i bayt hearts are filled with light. To whom Allah gives deeds, to him/her He gives the love of ahl-i bayt, and observes him/her in every situation. This is the result of prophet's ﷺ law. Who loves Allah, loves his prophet ﷺ and his ahl-i bayt.*

Then, Hadrat Pîr emphasizes the love of saints, *awliyâ*:

*Dervishes should speak of the great awliyâs with respect and gratitude. One should not attribute any of them superiority over the others. Allah gifted them with various degrees. No one knows that. One should not have any claim on this point. This is what “adab” requires.*

*Be close to them, you will get their blessings. They are the party of Allah “hizb-u ilâhî”. For them, there is no fear in the resurrection day. Do not be enemies of awliyâ because, enmity to them is like enmity to Allah.*

*When awliyâ come to your aid they do not believe that it is from themselves, this is shirk. Rather, because of Allah’s love of awliyâ you might ask help from Allah through them. Since Allah loves them, making their love as a means, accepts your pleads.*

*I recommend you to be in circles of them after you studied the religious duties. You cannot have the ultimate truth through study. It is all acquired through a kâmil sheikh’s guidance and sohbet, “mystical conversations.” That kâmil sheikh ties up attitude and words in his soul, nafs.*

*Saints fear to show karâma (miracle worked by Allah through a person). They are like a bridge to the path of Haqq. People go to Allah through them. They are the people who do good deeds and who have ikhlas. Allah honored them with closeness to Himself and cut them off worldly ties. There is no veil on their hearts; they are reluctant to disclose the divine secrets they have.*

Addressing to his disciples:

*Do not wish karâma and extraordinary things, because awliyâ conceal karâma as do women conceal menstruation. Always be at their gate and direct your heart to Rasûlullah ﷺ. Ask help from Allah through your sheikh. Serve your sheikh sincerely and without asking any benefit. Always be with him in adab. Make yourself servant to him. Serve him a lot in his place. Do not talk behind him. Look at him respectfully. Do not talk a lot in the presence of him. Do not despise him. Always give good advice to your tariq brothers and sisters. Be the one, unifying their hearts. Reconcile people. As much as you can, call people to Allah. Encourage people to enter the stage of faqr. Flourish your heart with the remembrance of Allah; establish your character with His thought. Walk together in the Sufi path. Enlighten your intention with genuineness and ask help from Allah. Be patient to disasters. Be pleased with Allah. In all situations say “alhamdulillah.” Greet Râsullullah ﷺ as much as you can. If a desire or arrogance appears, fast for the sake of Allah. Grab the string of Allah tightly. Stay at home. Do not go shops or places for fun a lot. Know that who leaves entertainment, reaches the real entertainment and contentment. Treat your guests very hospitably. Be compassionate to your family, wife/husband, and the ones working for you. Prepare good deeds for the next world. Direct your worldly works to the next world as well. All my advices are to you, to the ones in my tariq, to my brothers in tariqa, to all Muslims and lovers, whose number I ask Allah to increase. Allah might forgive their open/secret, small/big, all sins. I repent. Allah is verily He, the Oft-Returning, Most Merciful.*

Hadrat Pîr warns us to respect *ulamâ* and observe the law as well. For him, Islam is a whole with its exterior and interior. Interior is the core of exterior, exterior is the envelope of interior; if there were no exterior, there would not be interior. As heart cannot be without body, so the body decays without heart. Thus, to think of *tariqa* without *sharîa* is impossible.

Likewise, Hadrat Pîr says that “whatever the path you follow, secret or open, depend upon sharîa.”

*You should respect ulamâ and fuqahâ as you respect awliyâ and ârifis. There is only one way. They are heirs of the exterior of the sharîa. The union with Allah is depended upon the fulfillment of sharîa. It is impossible to benefit rituals or worship which do not depend upon sharîa. Thus, do not neglect the rights of ulamâ. You should think of them kindly.*

*Some Sufis see themselves people of interior and them people of exterior. You should not think like this. Islam is such a whole religion that interior is in exterior and exterior is the envelop of interior, they unite each other. If there were no exterior, interior would not exist. If there were no interior, there would be no need for exterior. Would there be a heart, if there were no body? Heart is the spirit of body.*

He describes the path to Haqq as follows:

*I contended with my soul, and saw the truth on the path I followed that there is no way to Allah but, the deeds stem from Hadrat Muhammad's ﷺ Sunna. To follow Haqq's path is like to go from one land to the other. The road is hilly. Gardens are seen. But, the land to go is still far away, and these beautiful places are just stops. Who enjoys the rest areas and stays there or gets tired in a hill and stops; in other words, if one gets tired of difficulties or becomes busy with gardens and stay there, he/she cannot arrive at the targeted place. Haqq's way is the same. If the difficulties do not prevent him/her and the pleasures of desire do not occupy him/her, he/she arrives at his/her purpose. When one wins favor in people's eyes, this liking turns him/her from Allah; or if one cannot bear the difficulties of the path, he/she is returned by Allah. In these situations, it is doubtless that all intention and purpose is lost. On the other hand, if one does not look at the difficulties or pleasures of the path and bear all disasters that follow the path, he/she receives the decree of supreme achievement “fawzan azîma.”*

Nevertheless, this path could only be taken with the supervision of a *murshid*. *Murshid* or sheikh should have taken spiritual education, be able to guidance, have capability and *ijâza*, and his spiritual descent should reach Hadrat Muhammad ﷺ. Hadrat Pîr states about *murshids* that:

*Be careful about the sheikh that he must be perfect, kâmil. His state of perfection or deficiency transmits from heart to heart to his dervishes. If sheikh's state is perfection, than disciple becomes perfect and advances. If sheikh's state is deficiency, than disciple becomes deficient and declines.*

On this path one cannot develop his spiritual world and reach perfection without being alongside and under the supervision of a *kâmil*, perfect sheikh, without breathing the spiritual weather in his circles and without assimilating his behavior. As fruits ripen with the light they receive from the sun, so people become mature in the spiritual climate of strong personalities. Since sheikh passes from the valleys full of traps and makes others pass, he becomes the expert of the issue and gains *ma'rifa*, intuitive knowledge. Ahmad ar-Rifâi explains *ma'rifa* as follows:

*Ma'rifa is like the tree that one plants in his garden. Its essence is precious, its branches are full of sweet fruits, its leaves are beautiful, its owner is content with the beauty of its flowers, compassionate to it because of its worth. He/she prevents calamities that might come to it and expels evils. It is like the tree of ma'rifa that Allah plants into His believer servants' heart.*

Certainly, for heart to be a palace for the Sultân, it should be purified, and this could only be done with a *kâmil murshid*, perfect sheikh.

“Take out everything from your heart for, *Haqq* manifests in it  
Sultan does not enter a palace if it is not flourishing”

Heart, “*kalb*” being the center of *kashf* (vision) and *ilhâm* (divine inspiration) is the place of *Haqq*'s *tajallî* (manifestation):

“Ka’ba is the structure of Halîl-i Âzer  
Heart is the structure of *Haqq* and the place where Allah looks at”

According to him a real *Sufî* who did train his soul and purify his heart is:

*the one who is far away from suspicions and showing the oneness of Allah in his/her personality, character and actions. Because, he/she knows with a peremptory knowledge ('ilm al-yaqîn) that “There is no thing like Him.” Sufî obeys Sunna of the Prophet ﷺ. He/she should not spend his/her time planning his/her with his/her nafs. He/she knows that Haqq is the organizer. He/she does not take refuge in someone, and does not ask help from someone, but Allah.*



*I am boundlessly hopeful at the door of your favor  
Help me, Yâ Ghaws-i Rifâi Ahmad*





#### 4. Some Guidance from Hadrat Pîr

Sayyid Ahmad ar-Rifâi gave guidance to everybody from the ones around him to the Abbasid Khalîfa al-Mustanjid Billah al-Abbâsî. Some of his guidance is as follows:

*Never forget death. For not remembering death causes negligence.*

*O children of Âdam, death will release your secrets. The day of resurrection will give your news. Death will destroy the curtains behind which you hide yourself. If you commit a sin, small/big, think about who betray. Be well aware of the One Who bestowed your life. Do not undermine your small sins, you do not know with which sin you betray Allah.*

*Children of Âdam, have you ever betrayed, and by remembering Allah's repented? Did you help the poor by giving to them from your possessions? Have you ever forgiven the ones who oppressed you? Have you ever pitied the ones who were disloyal to you? Did you educate your children? Did you please your neighbors?*

*Allah does not look at people's appearance or ancestry, but at their hearts. Allah might be pleased with people because of their hearts.*

From another sermon:

*He who knows himself does not claim superiority. What do you take pride in? Your father? Most of the children of our father Adam (a.s.) are infidels. Likewise, many children of awliyâ are infidels. Of your knowledge? Satan read all pages of existence. Yet what is his disposition? Of property? Hârun died with the calamity of property. Of possessions? Did Pharaoh's possession have any service to him at the time of divine wrath?*

*On the other hand think of this:*

*By turning to Allah Ibrahim alayhissalâm was saved from fire.*

*Mûsâ alayhissalâm overcame the Pharaoh.*

*After saying (la ilâha illâ anta subhânaka innî kuntu mina'z-zâlimîn), Yûnus alayhissalâm saved his honor and dignity.*

*By submitting himself to the Divine qadâ, Yûsuf alayhissalâm's trust did not turn out to be useless.*

One of his sermons to the young:

*O son, doubtless, world is a dream and everything in it will perish. Oh son, world belongs to those who want it, and the other world belongs to those who want it. Never lie.*

*O son, you consume your food and use up your clothes. The day you will be far away your beloved ones will come. The world is weakness and fatigue; after the world is death*



*and grave. Had inhabitants of the world were lasting; their dwellings would not be perished. So, tie your heart to Allah, stay away from everything, but Allah. In all situations surrender Allah. Be modest amongst poor. Do not stray from what is right in sharia. Keep your intention free of suspicions. Impede your heart to slant towards people. Eat dry bread and drink salty water at the gate of Allah; but do not eat meat or honey at other's gate. In your living, cling to a reason that is halal in sharia, and leave tricks.*

*O my son, avoid yourself to break hearts of poor people, visit your relatives, be generous to them. Be modest to ones who act unjustly to you. Do not visit viziers and sultans a lot; that humiliates you. Increase your visits to poor people and tombs. Talk to people pleasantly, and according to their level. Make your habits beautiful and meet with people in a proper way. Stay away from ignorant. Meet the needs of orphans and be generous to them. Visit abandoned poor people a lot and do it regularly. Serve widows. Be compassionate that you find compassion. Be with Allah that you see Allah with you. Be sincere with your companion in all your words and acts. Try to help people in the way to Haqq.*

Addressing his dervishes:

*I have not seen a way to Allah closer and easier than exalting His decrees, by being compassionate to His creatures and obeying to the sunna of Rasûlullah ﷺ with obedience, poverty, and modesty. Our way is the way of piety. Who blend showiness and bad intention to his/her acts goes away and separates from us. My way is a religion without bid'a, an effort not accepting laziness, an act without showiness, a heart not occupying with things other than Allah and a nafs restrained from desire.*

The most superior deed is possessing high morals according to Hadrat Pîr:

*High moral character is the most superior worship after the fards. For a servant, the best thing is to stand at the gate of servitude. When praying to Allah, one should be modest, in fear and deep reverence to Him and should confess his/her destitute. If you separate yourself from your deeds and nafs and be modest at the gate of Allah, you might be the object of His favors.*

*If you purify yourself from meaningless and useless words, each of your word ascends to the highest heaven. Watch your words. Save your heart from everything that brings the wrath of Allah; and use your tongue with adab. The tongue is a lion; if you gain control of it, you escape, if not, it destroys you. The speech of Ârif shines on your heart, their silence repels trouble.*

*He who is close to Allah is, no doubt, afraid of Him a lot and their adab is a lot. Closeness to Allah entails obedience to Him. To be reluctant to disobey Him is from the fear of Allah.*

*It is impossible without work or having good deeds to come close to Allah. Nor is it possible to go to Allah with nafs and passion. For, in the first step, nafs takes one to contempt ion.*

*Know that, property, children, money, ancestry, knowledge, wealth, karama, virtue or good deeds, all are memories. If you praise, glorify and thank Allah and love Him, you receive the divine closeness. If you be negligent and arrogant, you harm yourself.*

It does not mean that a dervish should live in seclusion, far away from the society; in contrast, *murīds* should live among people by doing their worldly works in accordance with *halâl* and *haram*, and by not being in negligence of Allah:

*I cannot say that do not occupy with the world and nafs, ignore them and withdraw to a mountain top. But, I say that even the works you do for this world should serve you as a means to come close to Allah. I cannot tell you leave trade and art. These are means for your living. However, do not fall into haram and negligence. Again, I cannot tell you to ignore people. Yet, they should not occupy you and prevent you from Allah. Nor can I tell you not to wear beautifully; but do not show off poor people and become arrogant. Clean up your clothes but do not embellish your figures.*

*There should not be oppression and arrogance in your behaviors. Do not mean superiority. In the way of sermon and advice, good conduct is needed. The scent of sunna is here.*

*Who loves Allah, allows himself to become modest, and does not like anything other than Him. Servitude to Allah is an attribute that who has it does not esteem anything other than Him. The perfection of servitude is freedom, which means salvation from submitting yourself to things other than Allah.*

*Pride and arrogance bring destruction. There is no way to Allah for who despise people and becomes arrogant. All of us are powerless creatures. Is not our beginning filthy water and our end a filthy carcass? The essence of our body is mind. Yet, mind should control the nafs, otherwise it is not called mind. Without essence or mind body is only a substance, and a human being cannot go into a higher level without it.*

*I advise you to keep away from the world. Know that the world is a dream and everything in it will perish. Worldly people help here, the people of the other world helps for hereafter. The beginning of wisdom is fear of Allah. Always be in-between fear and hope. Fear is to be afraid of Allah because of one's sin that he/she knows. Hope is the satisfaction of heart with good promise. For a real believer, hope and fear should be suitable. Allah forgives sins and accepts repentance, but He is also the stem of punishment. So, one should approach His gate with bowing and go with good deeds to His presence.*

As it is well expressed in Sufi literature: by leaving the world, leaving the next world, leaving existence, leaving leaving, one should not loose oneself in this world, not be taken in by the next

world, not rejoice existence; but should open the heart to its real possessor. The Great Pîr guides his disciples about being among people as following:

*Hadrat Ali said that “al-amr bi’l-ma’rûf wa’n-nahy ani’l-munkar : commanding good and forbidding evil is the best jihad.” Who speaks out and act for what is right and against that which is wrong and does so for the sake of Allah, Allah bestows him. If one does not speak out against wrong, he/she participates in it. To listen to gossip and not to interfere is nothing other than participating in it. This rule is applicable to all that shari’a commands to refrain from. In this jihad, the best way is to sermonize or advice kindly without claiming superiority. Even if you do not fulfill all the good deeds –ma’rûf-, at least do the commanding good, amr-i bi’l-Ma’rûf. Even you do not refrain from all inhibitions, try to obey forbidding evil, Nahy-i ani’l-Munkar. That is the command of our Prophet ﷺ. The key of the eternal gates is in submission to Rasûllullah ﷺ.*

*Ârifs are always in sorrow while people are in joy. But they never fall in despair, they talk little, cry a lot, laugh little and they have no will other than their real Beloved. They do not esteem anything but destruction of shame and sins.*

*Do not engage in things that do not concern you. Watch your nafs from negligence, and keep away from places that cause arrogance. Do never envy; because envy is the source of faults. In fact, when Satan envied Adam (a.s) and despised him, and did not prostrate to him and said to him and his wife Hawwa that “Doubtless I am an adviser to both of you”, Satan was sent away from Allah’s compassion. In this way, lie, arrogance and envy are reasons to be dismissed from the Lord’s gate. So, control your nafs in the way to Allah, and know that everyone’s sustenance is known. If you understand this you do not worry. Know that you are reckoning. If you comprehend this you do not be liar. Do not despise people.*

*Welcome and accept whatever comes from the heaven and the invisible world. Try to help people as much as you can. Have compassion for weak and older people, and who became poor after richness; and give them alms.*

And warned us all that:

*Our men do not record the ones who do not make reckoning of his/her soul in each breath.*



## **5. The Legend of Hadrat Pîr**

The most famous legend of Hadrat Pîr is the event of kissing the hand of Fakhr-i ‘Âlam ﷺ during the time of pilgrimage. In 1160 after performing *hajj* with some of his relatives, *khulafâ* and dervishes, he went to Madîna-i Munawwara. When he saw Madîna he got off from his camel and walked to the Rawda-i Mutahhara. In front of our Master’s ﷺ tomb he said:

- *as-Salâmu alayka ya jaddî* (peace be upon you O my ancestor)

He heard with the others who were present from Hadrat Muhammad ﷺ :

- *alayka ’s-salâm yâ waladî* (upon you be peace O my son)

he bended his knees down and said:

*Fî hâlâti ’l-bu’di rûhîy kuntu ursiluhâ,  
Tukabbilu ’l-arda annî wa hiya nâibatî  
Wa hâzihî davlatu ’l-ashbâhi kad hadarat  
Famdud yamînika kay tahzâ bihâ shafatî*

I was sending my spirit to you when I was far away  
to kiss your earth on behalf of me  
Now, my body had the chance to do so,  
Would you not give your hand so that my lips rejoice?

Then our Master’s ﷺ hand came out from the tomb which Ahmad ar-Rifâi kissed. While he was holding the hand of Hadrat Muhammad ﷺ, He told Hadrat Pîr:

O Ahmad, ascend to the prayer-niche “*mihrab*” to advice and wear black. *Haqq* did give life to the inhabitants of the heavens with you. This *bai’a* is for you and your descendants until the day of resurrection.

All pilgrims heard this talk. After this Sayyid Ahmad ar-Rifâi lied down on the threshold of the gate, called *Bâbu’s-Salâm* “*the door of peace*”, and asked people to step on him. The common people stepped on him, but *ârif*s left from different gates. There, Hadrat Rifâi prayed as following:

“*Allahumme zidnî tamkînan wa îmânan wa ma’rifatan bika wa nabîyyika sallâllahu alayhi wa sallam.* (O Allah, increase my deliberation, belief, and my knowledge (*irfân*) of you and your prophet ﷺ)”

After people dispersed, Hadrat Pîr said, directing himself towards Hadrat Muhammad ﷺ:

*O my ancestor. I could not thank you for this blessing, I would like to ask people, ahl-i tawhid, who admitted your Muhammadian message, to step on me,” then he fainted.*

This legend is accepted as a proof of Ahmad ar-Rifâi’s lineage to Hadrat Muhammad ﷺ and his being Succor “*Ghawth*.” That year more than 90 thousand people were performing pilgrimage and among them were people from *awliyâ*, *ulamâ*, *fuqâhâ* and *muhaddithûn*, such as Sheikh Hayât b. Qays al-Harrânî, Adî b. Masâfir-i Shâmî, and Abdulqâdir al-Gaylânî. Many books were

written on hearing the voice and the sight of the hand. Abdu's-Samî'u'l-Hâshimiyu'l-Wâsitî, a *muhaddith*, writes in his *Sivâdu'l-Aynayn* that he witnessed the event, and many *awliyâ* also had the honor of being witness to it:

“No one knows up to where Ahmad ar-Rifâî ascended but it only is known to which direction he went. He got free of human ties and *nafs* and passed the levels of description. All saints were asking help from him. His oracle is still current.”

Because of the command during his talk, Hadrat Pîr wore black turban. Today who ascribes oneself to his *tariq* wears a black turban. In *Tabaqâtu'sh-Sharnûbî*, Hadrat Ahmad Sharnûbî writes:

Allah showed Sayyid Ahmad ar-Rifâî east and west, he did not see anyone superior to himself. Sight of all genuine subjects of Allah were shown him. Then, he looked at *Lawh-i Mahfûz* “preserved tablet,” and saw that he was the first, who came to the earth and concealed his secret. He witnessed a calling from his heart: “I am the only one in the world. I am the first of the *walîs*. Whole world is under my command. Nobody can possess it, unless with Allah's will.” He told the ones who ascribed themselves to him: “Do not be afraid or worry, all the earth is yours.” Then he looked at *Lawh-i Mahfûz* and saw that the cover of the Kaba was black and said: “O my disciples I bequeath you to make black color, symbol of Rifâî order; walk with it in your expeditions. Additionally, include a white peace in it; for, white is the beginning of all things.” Next, he advised his disciples: “O who follows me, make this a symbol that travelers can walk with it and carry it before you.” Who carries it, gains the same reward with the one who does mention Allah (*dhikr*). That day, who sticks to my word, with the consent of Allah, will be protected and become Sayyid.

The BURHAN “proof” incident also remained from this visit: When Hadrat Pîr kissed the hand of Rasûlullah ﷺ and honored with His talk in the garden of the Prophet ﷺ, “*Rawda-i Mutahhara*,” in front of almost 90.000 pilgrims, the people that were looking at Rawda, did not have any strength and they almost lost themselves. At this moment, unconsciously, they removed the iron stakes of the tents, took the cutting tools from the counter and embers and started to beat their body with those things and put fire into their mouths. When Hadrat Pîr turned to them after the end of his talk with Rasûlullah ﷺ, he saw that those things that they beat their bodies did not injure them and fire did not burn them. This was the blessing of the meeting which was from one perspective the miracle of Rasûlullah ﷺ, and from the other the *karâma* of Hadrat Pîr. Hadrat Pîr immediately drew some letters and figures from Hadrat Ali's eulogy, called *Qasîda-i Jaljalûtiyya*, on sands and took this sand in his hand and scattered it on people who were in ecstasy; thus this state disappeared. They all regained consciousness. Hadrat Pîr lifted up his hands and prayed: “O the Lord, for the memory of this day please let this case be the proof “*burhan*” of sheikhs who follow my way.” Thus, today and until the day of resurrection, the sheikhs of Rifâî can perform *burhan* in *dhikr maidans* – they do not burn if they enter fire; sharp tools do not harm them; things like skewers do not harm them if inserted into their bodies; if they take poison, it does not affect them.

Each Rifâi sheikh has the competence to show *burhan*. No preliminary education is required. The permission from Hadrat Pîr through the *silsila* of the sheikh is enough to show *burhan*. As it is said by some people that Rifâi *burhân* is similar to Indian or other mystics' eccentricity, is not true. Because, while a Rifâi Sheikh can show *burhan* even on the body of an unbeliever, Indians or the others can show those extraordinary things only on their own bodies. Moreover, to do so, they oppress their *nafs* and need a long period for preparation. But a Rifâi Sheikh has the competence the day he becomes Sheikh; a secret is transmitted to his heart from Hadrat Pîr.

Nevertheless, the most important *burhân* in *Tarîqat-i Âliyya-i Rifâiyya* is the Muhammadî character, Muhammadî morality and the *Alawî* secret. Others are the smallest *burhâns* of the *tarîq*. When Hadrat Pîr assigned a *khalîfa* to a country where there were a lot of *âlim*, he commanded him to show *burhân* of words of wisdom and intellect. If knowledge/academics were not prevalent in that place, then he commanded the *khalîfa* to show *burhân* using swords, sharp objects and fire.

*Burhan* is an offer from Hadrat Rifâi only to show people who do not accept the Cause of all causes. Through it, a sheikh says that fire burns if Allah says burn, sword cuts if Allah says cut etc. *Burhan* is also seen in some branches of the order of Qâdiriyya, Badawiyya and Sayyâdiyya, yet they all need to take permission of Hadrat Pîr.

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Another famous legend:

One day a man asks Hadrat Abdulqâdir Gaylânî "O majesty, what is love?" He told him to ask this question Sayyid Ahmad ar-Rifâi and sent him his regards. The man visited Ahmad ar-Rifâi and after offering Abdulqâdir el-Gaylânî's regards, asked him the question. Hadrat Ahmad ar-Rifâi stood up, began spinning in place, reciting, "Love is fire, love is fire," then disappeared. As the man witnessed this in bewilderment, Hadrat Abdulqâdir Gaylânî appeared to him and told him to scatter rose water on the spot from where Ahmad ar-Rifâi disappeared. The man did so. After awhile Sayyid Ahmad ar-Rifâi reappeared in the spot, still spinning. When this man returned Baghdad, he related Hadrat Abdulkâdir Gaylânî what transpired. Hadrat Gaylânî asked him: "Have you now seen love? Brother Ahmad ar-Rifâi transcended the levels that many *awliyâ* could not."

Sayyid Ahmad ar-Rifâi respected Abdulqâdir Gaylânî very much and told his disciples: "who arrives at Baghdad and does not visit Hadrat Pîr's tomb, he is not accepted in the presence of Allah and us."

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Another legend is as follows:

When he went up to the seat, knowledge was flowing into his heart and tongue like a sea. In his *sohbets* bodies were trembling, hearts were in peace, bosoms were open to Light, and eyes



were full of tears. This kind of thing is neither heard nor related in a book. This wisdom is only given to him by Allah. Thousands of people from different places and occupations were coming to his sermons and listening to him. Allah Taâlâ, blessed his heart with wisdom and sources of knowledge in a peculiar way, as it is mentioned in the Qur'ân "He gives the wisdom whoever He wills."

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It is related from Hâja Takyaddin al-Wâsitî that:

Once Sheikh Muhammad al-Qawsî saw Sayyid Ahmad ar-Rifâî in Batâih among some dervishes, but rejected him. Later on, he saw Rasûlullah ﷺ in his dream. After praising Hadrat Rifâî, Rasûlullah ﷺ addresses Muhammad al-Kawsî: "My son Sayyid Ahmad ar-Rifâî is the true knowledge. He educates his disciples with his attitude, rather than his words. Who loves him, loves me. Who oppresses him oppresses me." When Muhammad al-Kawsî woke up, went trembling to the presence of Hadrat Rifâî; Hadrat Pîr smiles at him and says: "A perfect sheikh educates his disciples with his attitude rather than his words."



## 6. Sayings of Hadrat Pîr

*Our way is built on three things: not asking anything, not refusing what is given and not accumulating asset.*

*Who do not benefit from my deeds, how will they benefit from my words?*

*The sheikh who cannot be with his disciple at the time of his/her death, the angels of Munkar and Nakr questioning him/her, crossing the Sirat Bridge and his/her deeds are weighted, he is not a kâmil, perfect sheikh.*

*Our majlis is the majlis of sorrow and mourning. Because, dervish worries about the days he/she missed. He/she yearns for the virtues he/she missed. He/she hopes and fears from Allah. When it is talked about union, he/she hopes; when he/she hears parting, he/she fears. Whenever people call for him/her, he/she goes; whenever they refuse him/her he/she is busied with crying.*

*Strong dervish is the one who have the power over his/her nafs. A dervish should have some habits such as: not to claim to have knowledge, otherwise his/her nafs draws him/her to destruction; to be patient and not hoping something from people but Allah; to keep secret and not to complain; to do what he/she does for the sake of Allah.*

*Dervish should be steady, not inconstant and weak.*

*I wish I did not know anyone, and no one did know me; but I would be among people of peace.*

*My trade is with widow women and orphans. I see my benefit in the service of them. When I see an orphan crying, all my organs start to tremble.*

*If you would like to be safe from calamities, do not go out of Ummu Ubayda's arcades.*

*To serve dervishes, increases the soundness of certainty.*

*The work is more difficult than you imagine or think.*

*It is astonishing that one reaches sohbet of an Insân and does not find salvation; perhaps he/she will not attain salvation anymore.*

*Who torments a dervish because of his/her poverty, fights with Allah.*

*Read the Qur'ân in fear and destitute. Because there are many who read the Qur'ân but it are cursed by it.*

*The shortest way to Allah is to respect His commands and compassion to his creatures.*

*Sometimes Allah destroys people; and looks kindly at His lovers and has mercy on them.*

*Give advice only to people who have signs to accept them. For, if advice is not taken, weariness appears.*

*Allah wills his servant to have three features: 1. Trust in Allah's promise 2. To take out everything from heart because of Allah's destiny 3. To be occupied with knocking the gate of Allah.*

*With fear of Allah comes the reckoning of nafs, with it comes the reflection of Allah, and with it comes the state of being always with Allah.*

*One who looks at a woman who is not his mahram, has no excuse in Allah's presence. By doing so he becomes audacious to Allah.*

*He, who needs something and cannot come to Ummu Ubada, let him/her walk in the way of Ummu Ubada for Allah's sake and pray. Allah provides his/her need.*

*Worldly things should come secondarily. There is no way to escape from the other world. It is a distress to deal with things other than the ones for the other world.*

*If one visits Makka, Madina or the tombs of masters and does not feel its affect in his/her belief that means his /her visit is not accepted.*

*Do not look at only the exoteric manifestations of the incident of Karbala, try to be familiar with its esoteric meaning.*



## **7. Hadrat Pîr's Passing and His Tomb**

Hadrat Sayyid Abdurrahîm relates that:

Before Hadrat Sayyid's passing away I asked him: What would you like us to say about you and what legacy will you bequeath? He said: "Say that every night he thought people being superior to himself before he slept. You know the legacy you ask. I have nothing in this world to bequeath. I bequeath you the heart of created beings." When he said this, I went to Sheikh Yakûb and told him what Sayyid Ahmad said. He said: Did he bequeath the heart of created beings only to you or to your descent as well? I went back to Hadrat

Sayyid and asked him. He said: “O my son, to you and to your descent.” When I reported this to Sheikh Yakûb he said: “He is right, he gave you the hearts existing in his time.” Once again I went back to Hadrat Sayyid and reported what Sheikh Yakub told me. He said: “The hearts of the descents in their fathers’ waist are given to you and to your descent.”

It is reported that Sayyid Abdurrahîm (k.s.) asked Hadrat Sayyid:

What would you like us to say about you after you passed away? He said: “Say about your helpless uncle that he never asked people things that he did not do; than recited this verse: “*O ye who believe! Why say ye that which ye do not? Grievously hateful is it in the sight of Allah that ye say that which ye do not.*” (Q: 61:2-3)

After a severe diarrhea, Hadrat Ahmad ar-Rifâi passed away in 12 Jamadiyalawwal 578 (2 September 1182). His tomb is in south Baghdad, close to Wâsit. Built up during the period of Abbasid, it was restored several times. It was destroyed in time and rebuilt with the mosque and *tekke* in 1869 by Sultan Abdulhamid II with the guidance of Abu'l-Hudâ Efendi.



## 8. The works attributed to Hadrat Pîr

His speeches were collected both during his time and after his passing away and published in a pamphlet or book form. The well-knowns are: *al-Burhânu 'l-Muayyad* composed by Sharafaddin ibn Abdussami' al-Hâshimî, *Majâlis-i Ahmadiyya* by Abdalazîm al-Wâsitî, and *Kitâbu 'l-Hikam* by one of his *khalîfas* Abdussami' al-Hâshimî. Other works attributed to him are:

1. *al-Hikamu 'r-Rifâiyya*
2. *an-Nizâmu 'l-Hâs li-ahli 'l-Ikhtisâs*
3. *Sharh-i Hadîth-i Arbaîn*
4. *al-Majâlisu 's-Saniyye Hâlatu ahli 'l-Haqîqa maa 'Allah*
5. *al-Ash 'ar*
6. *al-Ahzab va 'l-Awrâd*
7. *Kitâbu 'l-Hikam*
8. *Ahzâbu 'r-Rifâiyya* – lost
9. *as-Sirâtu 'l-Mustaqîm fî Tafsîr-i Maânî bismillahirrahmânirrahîm* – lost
10. *ar-Riwâye* - lost

11. *at-Tarîq ilallah* – lost
12. *al-Akâidu 'r-Rifâiyya* – ms
13. *Tafsîru sûrati 'l-Kadir* – lost
14. *Sharhu Tanbîh* (commentary on Shirâzî's work on *fiqh*)
15. *Rahîku 'l-Kawsar*
16. *al-Bahcha fi 'l-Fiqh*



## **9. Khulafâ of Hadrat Pîr and the branches of the Rifâi Order**

There are hundreds of estimable people who took *khirqâ* from Hadrat Pîr himself. The most famous ones are:

- Hadrat Sheikh Muhammad
- Hadrat Sheikh Fathuddîn-i Makkî
- Hadrat Sheikh Ibrâhim A'zab
- Hadrat Sheikh Mujarradu'l-Akbar
- Hadrat Sheikh Abu'l-Hasan Ali al-Harîfî
- Hadrat Sheikh Yakûb-u Karrâz
- Hadrat Sheikh Umar Abu'l-Faraj-i Fârûsî
- Hadrat Sheikh Abdussamî al-Hâshimî
- Hadrat Sheikh Abdulazîm al-Wâstîfî
- Hadrat Sheikh Sayyid Ali ibn Usman
- Hadrat Sheikh Sayyid Abdulmuhsin
- Hadrat Pîr-i Sâni Sayyid Ahmad Izzeddin as-Sayyâdî
- Hadrat Sheikh Hâja Ahmad al-Yasawî-Turkistânî-Hutanî
- Hadrat Sheikh Mahmud Hayrânî
- Hadrat Sheikh Hayat bin Qays Harrânî

And many others...

\* Hadrat Pîr Sayyid Ahmad al-Badawî's *silsila* with Sheikh Ali bin Nuaym al-Bagdâdî begins with Hadrat Pîr.

\* Hadrat Pîr Sayyid Hasan-i Shâzalî's *silsila* through Sheikh Abdussalâm Mashish, Sheikh Abdurrahman al-Madanî and Sheikh Abû Ahmad Jafar bin Sayyid Bulâd al-Huzâi begins with Hadrat Pîr.

\* Hadrat Pîr Sayyid Hasan-i Shâzalî's *silsila* from Sheikh Abdussalâm Mashish to Sheikh Bariyy Irâqî and through him begins with Hadrat Pîr.

\* Hadrat Pîr Sayyid Hasan-i Shâzalî's *silsila* from Sheikh Abdussalâm Mashish to Sheikh Bariyy Irâqî and from him to Sheikh Ali bin Nuaym el-Baghdâdî and through him begins with Hadrat Pîr.

\* Hadrat Pîr Sayyid Ibrâhim ad-Dussûkî's *silsila* from Sheikh Izzaddîn Ahmad al-Fârûsî to Sheikh Abû Ishaq Ibrâhim al-Fârûsî and from him to Sheikh Umar al-Fârûsî and through him begins with Hadrat Pîr.

\* Hadrat Pîr Muhammad Zaynaddîn al-Hâfî's *silsila* from Sheikh Zâhiruddîn Isâ al-Misrî to Sheikh Abdussalâm Kulaybî and from him to Sheikh Abu'l-Fath Wâsitî and through him begins with Hadrat Pîr.

\* Hadrat Pîr Sadaddîn al-Jibâvî and his father Sheikh Mazîd ash-Shaybânî took the *khirqâ* from Hadrat Pîr.

\* Hadrat Pîr Hâja Ahmad al-Yasawî also took the *khirqâ* from Hadrat Pîr.

Since the orders of *Tarîqat-i Âliyya-i Badawiyya*, *Shâzaliyya*, *Dussûkiyya*, *Zayniyya*, *Sâdiyya* and *Yasawiyya*'s *silsilas* are linked with Hadrat Pîr Sayyid Ahmad ar-Rifâî, these orders were originated from the *Rifâiyya*, however, later they were established as separate *tarîqs*.

### **The branches of the Rifâiyya Order and their founders**

1. Sayyâdiyya: Sheikh Ahmad as-Sayyâd
2. Îzzaddînîyya: Sheikh Sayyid Ahmad Izzaddîn al-Basrî
3. Kiyâliyya: Sheikh Ismail al-Kayâlî
4. Nûriyya: Sheikh Nûraddîn al-Hudaysî
5. Îzziyya: Sheikh Husayn al-Izzî
6. Fanâriyya: Sheikh Shamsaddin al-Fanârî
7. Burhâniyya: Sheikh Burhânaddîn Ibrahim
8. Fazliyya: Sheikh Jamâladdîn b. Fazl-i Hindî
9. Jandaliyya: Sheikh Jandal b. Muhammad ar-Rifâî
10. Jamîliyya: Sheikh Jamâladdîn Irâqî

11. Dîrîniyya: Sheikh Izzaddin ad-Dayrîni
12. Atâiyya: Sheikh Muhammad Atiyya ar-Rîfâi
13. Sabsabiyya: Sheikh Sulayman as-Sabsabî
14. Katnâniyya: Sheikh Sayyid Hasan al-Katnânî
15. Imâdiyya: Sheikh Imâmaddîn al-Akbar
16. Ma'rûfiyya: Sheikh Ma'rûfî
17. Ulvâniyya: Sheikh Ahmad al-Ulwân
18. Harîriyya
19. Wâsitiyya
20. Jabartiyya
21. Ajlâniyya
22. Aziziyya



*Dawsiya (Healing rite) in the Āsitâne of Ūskūdar*

## **10. Arrival of the Rifâi Order in Istanbul and Its Passage to Us**

Hadrat Pîr declared the spread of his *tariq* in Istanbul, three hundred years before the conquest of Istanbul. One of his *khulafâs*, Yakûb-u Karraz, reported from him:

O Yakûb, I swear *Haqq taâlâ* that if one of my dervishes suffers exoterically or esoterically, I feel it in my heart. Whenever the wind of love blows from Istanbul, I find its effect on my shoulders. My Mighty Lord will ask all my followers from me; I am responsible for the ones who take refuge in me, and who covenanted with me or with my descendants.

The order of *Rifâiyya* reached us through *Sayyadiyya* and *Izzaddîni* branches. In this chapter, we will attempt to relate about these two branches and their transmission to us, and thereby the coming of the *tariq* to Istanbul.



## The Sayyadiyya branch and its extension to our congregation:

The possessor of the *tarîq* is Hadrat Muhammad ﷺ and the Imam of the *umma* is Hadrat Ali (Q.A.W.). It is called *Tarîqat-i Muhammadiyya* or *Tarîqat-i Âliyya* or *Tarîqat-i Alawiyya*. The absolute *mujtahids* in *Tarîqat-i Muhammadiyya-i Alawiyya* are called Pîr. The ones who committed to Pîr's *ijtihad* but, also do new *ijtihâd* are called Pîr-i Sâni, the second Pîr. One of the second Pîrs in Rifâi order is Hadrat Sayyâdi.

The Kaba of the people of state, Ghaws of the people of Allah, Axle of the hour and Treasure of *irfân*, Sayyid Ahmad Izzaddîn as-Sayyâdi is the son of our Pîr's daughter, Sayyida Zaynab. The lineage of his father, Hadrat Sayyid Abdurrahîm, and that of Hadrat Pîr coalesces in Hadrat Sayyid Hâdim. Hadrat Pîr-i Sâni Sayyâdi is a Sayyid through both his mother and father. He was born in 574 h. In his formative years, he was under the upbringing of his brother, Hadrat Abu'l-Hasan Abdulmuhsin, and he graduated from his *sohbet*. He took his *fiqh* and *hadîth* lessons from Hadrat Sheikh Abdulmunim Wâsîfi.

His grandfather, Abu'l-Alamayn Sayyid Ahmad ar-Rifâi, during his last moments in this world, called Hadrat Sayyâdi and gave him *khilâfa*. At that time Hadrat Sayyâdi was 4 years old. Hadrat Pîr praised him, announced good news about him and told that after him, lions (=important persons) would visit Hadrat Sayyâdi, and praised his high post and degree.

Hadrat Sayyâdi was brunette, tall, slim, good-looking and blackened eyes, with wide forehead. Because of his majesty, dignity, and divine light, people could not look at his face. The sheikhs of our way and *ârifis* of his time unanimously signified that: "Sayyid Abu Ali Ahmad Izzaddîn as-Sayyâdi never looked up to the sky because of his modesty. He was always in modesty and deep reverence at the presence of Allah. He was crying a lot and speaking a little."

To provide his livelihood, he was hunting lion. Since Sayyâd in Arabic means "hunter", he was called with the name Sayyâd. He married his uncle Sayyid Abdussalâm's daughter, Sayyida Rukayya and from this marriage they had a son, named Sayyid Abdurrahîm. Later on Sayyida Rukayya passed away. When Hadrat Sayyid Ahmad Izzaddîn as-Sayyâdi's glory spread and people started to talk about him a lot, to refrain from the disaster of fame, he went from Iraq to Hijaz in 622 h. After visiting his ancestor, Rasûlullah ﷺ, he performed *hajj* and *umra*. He stayed nine years in Madîna-i Munawwara, and showed many *karama*. He built up a Rifâi *dergâh* in Sakîfatu'r-Rasas, Madina. In one of his speeches Hadrat Pîr-i Sâni Ahmad Izzeddîn as-Sayyâdi said:

I am the sheikh of the regions like Iraq, Sham, Karh, Kirman and Rey. I am the dearest of axles and the ghaws of all created beings. I am the very proof both under the sun and in shadow. I am the son of Ali, cup lion of Husayn and the child of *ahl-i bayt* with which all difficulties and naughtiness disappear. I am the hunter, the grandchild of Ahmad ar-Rifâi. It is enough as a proof that my falcon hunts hearts. My *silsila* comes from the most honorable people and reaches the holy prophet Hadrat Muhammad ﷺ.

Some of the names who took *tarîqa* from him are:

- \* Hadrat Imâm Abdulkarîm bin Muhammad Râfî Kazwinî
- \* Hadrat Sheikh Alamuddîn bin Muhammad Sahaw
- \* Sheikh Ârif-i billah Tâjuddîn Abidari
- \* Sheikh Sayyid Sadraddin Ali and many others...

Hadrat Sayyâdî went to Egypt in 638 h. and built Masjid-i Husaynî. People tended to his presence, *âlims*, *sheikhs* and notables became his *murids*. Jamâladdîn Abu Amr Ibnu'l-Hajîb also participated in his *majlis* and *dhkir* circles. He had many dervishes, so he built a big *dergâh* in Mahallatu's-Sibâ, Egypt. He married Hadrat Durriya Hatun from the family of Salahaddin Eyyûbî and stayed two years in Egypt. Later on when his wife, Hadrat Durriya Hâtun, was pregnant, he emigrated. That year, Hadrat Durriye Hatun's son, Abû Shubbâk Rifâî, honored this world. Hadrat Abû Shubbâk stayed with his maternal uncles, who were the family of *Malik-i afdal*. The Rifâî *tariq* was spread in Egypt and neighboring countries by Hadrat Sayyâdî's son and it continued to this day.

After Egypt, Hadrat Sayyâdî went to Yaman and then Damascus and settled down there. There he built Zâviyetü'r-Rifâî in Maidânü'l-Hisâ. Later on, he left Damascus and went to Matkin, a village of Ma'arratu'n-Nu'mân in Halab, in 643 h. In Matkin, there lived Sheikh Abdurrahman bin Ulvan, an ascetic Sufi. Pîr-i Sâni married his sister Hadrâ Ummu'l Hayr. His descendants from Hadrat Ummu'l-Hayr still live in the neighborhood of Damascus. Our great sheikh Sayyâdîzâde Sayyid Abdullah al-Hâshimî's lineage was from children of Hadrat Sayyâdî from his wife Ummu'l-Hayr.

Hadrat Pîr-i Sâni built up many *zâviyes* and *dergâhs* in Damascus and Humus. He submitted Humus to his disciple Hadrat Sheikh Jamâladdin bin Muhammad Amir. Among the ones who took *tariq* from him was Sayyid Sharîf Ghaws Imâmuddîn bin Sayyid Sharafiddîn Sharafî-Husaynî-Harrânî. Many people from Iraq, Maghrib, Hijaz and Yaman came to Hadrat Sayyâdî and became his disciples. The number of his disciples was more than 200.000. Hadrat Allah showed many oracles through his hand. For example, when people were exposed to drought, they prayed through him for rain and with his blessing it rained. He passed away in 670 h. when he was 99 years old. His tomb is in Sayyâd, Syria. Kaddasallahu sîrrahulazîz.

He reported from his ancestor Sayyid Ahmad ar-Rifâî that: "We are *ahl-i bayt* (=household coming from this lineage). Our flesh is poisonous; who smells it, gets sick; who bites it, dies."

Imâm Abdulkarîm Rafî'î wrote in his *Sawâdu'l Aynayn*: Sheikh Abû Zakariyyâ Jamâladdîn Himsî told me that his Sheikh Imâm Sayyid Ahmad Izzaddîn as-Sayyâdî reported from his grandfather Sultan Sayyid Ahmad ar-Rifâî, when he was giving sermon in Ummu Ubayda:

The end of my sermons is coming close. Listen carefully. People who are here let the others, who are absent, know that: who invents something new in this way according to his own will and

reason; who invents new things which do not have origin in the religion; who claims about the issue of *wahda*, union; who sees himself superior to others and lies; who deals with words unclear to him reported from Sufis; who likes lie and likes the ones who lie; who stays alone with an unfamiliar women without any excuse; who covets others' honor and properties; who does discrimination among *awliyâ*; who is offended without any excuse; who helps an oppressor and does not support oppressed; who does contradict a truth and confirms a lie; who acts worthlessly; that person is not from me. I am far away from him, and so is Allah. Allah is the witness of my sayings.



*The tomb of Hadrat Sayyâdî*



(Left to Right: Sheikh Sayyid Abdullah al-Hâshimî, Sheikh Sayyid Muhammad al-Ansârî, Sheikh Sayyid Muhyiddin al-Ansârî, Sheikh Jamâlî ar-Rifâî, our Sheikh Kahraman ar-Rifâî)

### The Extension of the *Sayyâdiyya* branch to our congregation:

Coming from Hadrat Pîr-i Sâni as-Sayyid ash-Sheikh Ahmad Izzaddîn as-Sayyâdî ar-Rifâî's lineage, as-Sayyid ash-Sheikh Muhammad Azîm al-Hâshimî as-Sayyâdî ar-Rifâî's son, as-Sayyid ash-Sheikh Abdullah al-Hâshimî as-Sayyâdî ar-Rifâî was born in 1795 in Makka-i Mukarrama.

Hadrat **Sayyid Abdullah al-Hâshimî** was the disciple of his father, Sayyid Muhammad Azîm al-Hâshimî. After his *sayr-i sulûk* from his father, he received *khilâfa* from the order of Rifâî-Sayyâdî, Qâdirî, Badawî, Shâzâlî, Sâdî, Nakshibandî and Mawlavî. Later on, he went to Madina-i Munawwara and took another Rifâî-Sayyâdî *khilâfa* from as-Sayyid ash-Sheikh Hasan ar-Rifâî and as-Sayyid ash-Sheikh Sâlim ar-Rifâî. The family of Hâshimî-Sayyâdî in Makka-i Mukarrama and Madîna-i Munawwara had many services to the *Tarîqat-i Âliyya-i Rifâiyya*. This family also became the central *dergâh* of Rifâiyya-i Sayyâdiyya in Syria, Iraq and their neighboring countries.

Hadrat Sayyid Abdullah al-Hâshimî went from Hijaz to Afghanistan and stayed there twenty years and spread the order of Rifâiyya. Then he went to Istanbul, where Sultan Abdulhamid II did many favors to him. He was designated by the Sultan *Sheikhu'l-Akbar* (the great Sheikh) and *Nâkibu'l-Ashraf* (the head of Sayyids) in inner Anatolia.

Hadrat Hâshimî did *irshâd* in many places of Anatolia, and settled in Sivas until the end of his life. He married Halime Hanimefendi, when he was 65 years old in Sivas. They had three children: Sayyid Muhammad Ragîb, Sayyid Ahmad Sirâjaddîn and Sayyida Fatima Zahra. Sayyid Muhammad Ragîb Efendi later sat on the post of Hadrat Hâshimî. After Halima Hanimefendi passed away, Hadrat Hâshimî married Fâtımagül Hanimefendi, but they did not have children.



(Third from left: Hadrat Sayyid Abdullah al-Hâshimî at the Sivas Congress – the founding of the Republic of Turkey)

Hadrat Hâshimî participated in the 1919 congress in Sivas and supported Mustafa Kemal Pasha. He was the guest of Hadrat Hâshimî during his stay in Sivas, and was rescued from an assassination by him. During the Sivas congress, delegates' food was provided in the *dergâh*. When Hadrat Hâshimî passed away, Mustafa Kemal Atatürk sent a telegraph to his family, and, as an expression of his gratitude, some money to be used in his funeral. Besides being a model of Muhammadian morality, Hadrat Hâshimî also did some worldly *karamas*. He passed away at the age of 127 in October 13, 1922, in Sivas.

as-Sayyid ash-Sharîf ash-Sheikh Sharâfaddin al-Ansârî el-Qâdirî, who was a *post-nishîn* in the *dergâh* of Hazdrat Pîr Sayyid Abdulkâdir Gaylânî, had a son in 1860/1277 h., in Baghdad. He was named **Sayyid Muhammad al-Ansârî**. Hadrat Sheikh Sayyid Muhammad el-Ansârî had traveling and social conduct on the Path, “*sayr wa sulûk*”, from his father and received his Qâdirî *khilâfa*. Being Hasanî and Husaynî, he was one of the grandchildren of Rasûlullah ﷺ.

Upon a spiritual command, he went from Baghdad to Erzincan, Anatolia; and again upon a spiritual command, he went to Sivas and took Rifâi-Sayyâdî *khilâfas* from Hadrat Hâshimî. After that, he was sent to Istanbul by Hadrat Hâshimî. While Hadrat Muhammad el-Ansârî was in Erzincan, he married Vesile Hanımefendi; and they had two children: Sayyid Aziz el-Ansârî and Our Sheikh Sayyid Muhyiddîn el-Ansârî. By the end of 19<sup>th</sup> century, the Ansârî family went to Kasımpaşa, Istanbul. They rebuilt the Ayn-i Ali Baba Qâdirî *dergâh* in Kasımpaşa. There Rifâi-Kâdirî sheikhs were designated. Until he passed away, Hadrat Hâshimî visited Istanbul and Sayyid Muhammad el-Ansârî's *dergâh* many times and left unforgettable memories.



Hadrat Muhammad el-Ansârî was known in Istanbul as the *Arab Sheikh*, and was widely esteemed. People believed his breath and glance to possess healing powers; and of him being an *Insân-i Akmal*, a *perfect man*. Hadrat Muhammad el-Ansârî performed the ancient Rifâî and Qâdirî rituals in detail, sent *khalîfas* to Anatolia. He passed away in October 14, 1939. His tomb is in Kulaksız Cemetery in Istanbul.



Hadrat Sayyid's younger son **Sayyid Muhyiddîn el-Ansârî** was a dervish of his father when he was a child. Besides learning *marifatullah*, he studied law and joined the Army. He was honored with veteran medal after the Independence War. When he was 21 years old, he was designated as a *post-nishîn* to the Bartın Rifâî *dergâh* by his father and *murshid* Sayyid Muhammad el-Ansârî. He was in this post until *tekkes* were outlawed in 1925. After 1925, he continued his service in the army and retired as a senior major. In the 1950s he rebuilt the *dergâh* of his father and sat on his father's *post*. He passed away on January 9, 1978 at Kasımpaşa Military Hospital, Istanbul. His tomb is also in the Kulaksız Cemetery in Istanbul.





(Left: Hadrat Sayyid Muhyiddîn al-Ansârî's tomb in Istanbul, Turkey;  
Right, ordained a sheikh at age 21)

In 1976 Hadrat Muhyiddîn called Sheikhu'l-Mashâyikh of the Balkans, **Sheikh Jamâlî Jamâladdin** and gave him Rifâi-Sayyâdî and Qâdirî *khilâfas*. In July 9, 1999 Sheikh Jamâlî Jamâladdin ar-Rifâi as-Sayyâdî gave *khilafa* to our Sheikh Kahraman ar-Rifâi el-Qâdirî from Sayyâdiyya and Qâdiriyya in Chicago and charged him with *irshâd*.

Thus, the Rifâi-Sayyâdî branch, came from Basra through Syria, Makka, Madina, Afghanistan, Sivas, Istanbul, Kosovo to Chicago, is today perpetuated by our Sheikh Kahraman ar-Rifâi al-Qâdirî.



*Our Sheikh Kahraman ar-Rifâi al-Qâdirî.*





(Left to Right: Sheikh Sayyid M. Jamaladdin ar-Rifâi, Sheikh Adem Nuri ar-Rifâi, Sheikh Hüseyin Hilmi ar-Rifâi, Sheikh J. Jamali ar-Rifâi, our Sheikh Kahraman ar-Rifâi)

The Izzaddîniyya branch and its extension to our congregation:

*Tarîqat-i Âliyya-i Rifâiyya* came to Anatolia in the 13<sup>th</sup> century with Sayyid Ahmad-i Küçük and Sayyid Mahmûd-u Hayrânî. Sayyid Ahmad-i Küçük went from Basra to Konya. He was a contemporaneous of Hadrat Mevlâna. Later on, Hadrat Mawlânâ's grandchild, Hadrat Ulu Ârif Çelebi, gave Sayyid Ahmad-i Küçük *khalîfa* from Mawlawiyya and helped him open Rifâi *dergâhs* in Anatolia.

The spread of the Rifâi order in Istanbul started with **Sayyid Muhammad Hadîdî** in the 16<sup>th</sup> century, and this branch is called *Izzaddîni*. One of Yavuz Sultan Selim's *Sheikhülislâms* and the grandchildren of Hadrat Pîr Sayyid Ahmad ar-Rifâi, Hadrat Sayyid Ali Alâaddin ar-Rifâi seems to be the oldest Rifâi Sheikh in Istanbul. But, his *silsila* did not continue, so, we accept the 16<sup>th</sup> century to be the beginning of Rifâi order in Istanbul. Here is the *silsila* of *khalîfa* Sheikh Sayyid Muhammad ar-Rifâi:

- Hadrat Sheikh Sayyid Abdurrahman
- Hadrat Sheikh Sayyid Ahmad Izzaddîn al-Basrî (*Izzaddîniyya* branch)
- Hadrat Sheikh Sayyid Shamsaddin
- Hadrat Sheikh Sayyid Rajab
- Hadrat Sheikh Sayyid Hasan
- Hadrat Sheikh Sayyid Husayn
- Hadrat Sheikh Sayyid Rajab
- Hadrat Sheikh Sayyid Ishaq
- Hadrat Sheikh Sayyid Yakûb
- Hadrat Sheikh Sayyid Yûsuf
- Hadrat Sheikh Sayyid Tâlib
- Hadrat Sheikh Sayyid Hâshim
- Hadrat Sheikh Sayyid Sulayman
- Hadrat Sheikh Sayyid Abdullah
- Hadrat Sheikh Sayyid Ali
- Hadrat Sheikh Sayyid Mahdî
- Hadrat Sheikh Sayyid Ibrâhim's *khalîfa*
- Hadrat Sheikh Sayyid Muhammad Hadîdî ar-Rifâi (He was born in Basra. He went to Istanbul and performed the first Rifâi liturgy in Üsküdar.)

The first Rifâi liturgy was performed in Tevâşî Hasan Ağa Mosque, Üsküdar. This was the first appearance of the order in Istanbul. This mosque is still in Üsküdar, Tevâşî Hasan Ağa quarter, Gündoğumu street. After 1592, Hadrat Hadîdî left his *khalîfa*, **Sheikh Sayyid Muhammad al-Masânî**, in Istanbul and went to Damascus and there he passed away. His tomb is in Rîha village, Damascus.

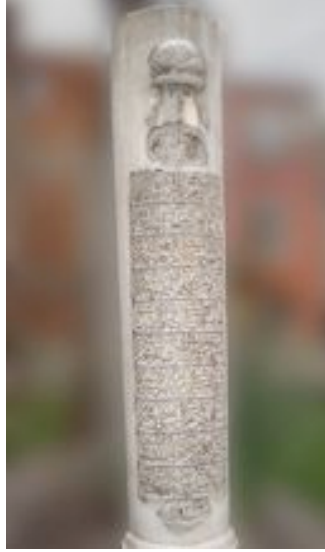
**Sheikh Yâsin** (or Yesî), who comes from the *silsila* of Sayyid Masânî, also performed some *ijtihâds* and was a *post-nishîn* in the *âsitâne* (known as Üsküdar Rifâi Âsitânesi) which he built in Üsküdar across the Tevâşî mosque. He passed away after moving to Damascus. Sheikh Yâsin's *khalîfas* in Istanbul were three: **Sheikh Osman Himâyeti**, **Sheikh Hoczâde Muhammad Tâhir Efendi** (Paşa baba) and **Sheikh Sâdik Efendi**. In the Üsküdar Rifâi Âsitâna *khalîfas* of Sheikh Muhammad Tâhir Efendi were the *post-nishîns* until 1925. The tomb of Sheikh Muhammad Tâhir Efendi (Paşa Baba) is in Tophane, Firuz Ağa quarter, in the garden of Paşa Baba Tekke. In the Üsküdar Rifâi Âsitâna, the last sheikh descending from Paşa Baba's *silsila* was Sheikh Ahmad Ziyaeddin Efendi.



*Sheikh Hüseyin Hüsnü Sarier Ceyhun ar-Rifai*

After Ahmad Ziyaeddin Efendi, Zileli Hacı Bekir Baba's (who was the *khalîfa* of Sayyid Abudllah el-Hâshimî) *khalîfa* **Sheikh Hüseyin Hüsnü Sarier Ceyhun** was designated by *Majlis-i Mashâyikh* to the post of Âsitâne. Hadrat Hüsnü Sarier was the last *post-nishîn* of this Âsitâne.

One of the *khalîfas* of Hadrat Osman Himâyeti's *khalîfa*, Hadrat İbrahim Sabri Karadestâri (Karaturbanlı)'s *silsila* in the 19<sup>th</sup> century was **Sheikh Sayyid Mustafa Muhyiddîn ar-Rifâi**. He was designated as a *post-nishîn* to the *dergâh* which was built by Sheikh Abdülhalîm ar-Rifâi in Yeşil Tulumba, Unkapanı. Sheikh Abdülhalîm Efendi did not leave a *khalîfa* to his *dergâh*, so Sayyid Mustafa Muhyiddîn er-Rifâi was designated to this *dergâh* from the Karadestârî *silsila*. This *dergâh* was the Âsitâne (central *dergâh*) of Rifâi *Izzaddînî silsila* which reached our Sheikh Kahraman ar-Rifâi.



*The Tomb of Sheikh Sayyid Mustafa ar-Rifâi in Istanbul, Turkey*

With the *khalifa* of Sheikh Sayyid Mustafa ar-Rifâi, namely, **Sheikh Mûsâ Muslihiddin ar-Rifâi**, the Rifâi order reached the Balkans in the 19<sup>th</sup> century.



Sheikh Mûsâ Muslihiddîn was the *post-nishîn* in the *dergâh*, which was built in 1870 in Yakova, until he passed away in 1917.

His son, **Hadrat Âdem Nuri** gave *bai'a* to his father, did his *sayr-u sulûk* and then went to Istanbul. There, in the Âsitâna of Unkapanı (Abdülhalîm Efendi Dergâhı) he took *khirqa* from Hâfiz Sheikh Sayyid Muhammad Jamâladdîn ar-Rifâi, who was his father's *murshid* Sheikh Sayyid Mustafa Muhyiddîn's *khalifa* and the *post-nishîn* of the *dergâh* at that time. Then he returned Yakova. In Yakova, he gave *khilâfa* to his brother, Danyal Efendi, and set on the father's *post*. He also gave *khilâfa* to Sheikh Hüseyin Hilmi. Next, he went to Berat-İşkodra of Albania and there passed away in 1938. His tomb is in the *dergâh* that he built.

The son of Sheikh Jamâladdîn and the *khalîfa* of Sheikh Âdem Nuri, **Sheikh Hüseyin Hilmi** became the *post-nishîn* of the *dergâh* which was built by his father in Prizren, Kosovo. In 1953, he gave *khilâfa* to his son **Jamâlî Jamâladdîn ar-Rifâi**. When he passed away in 1969, he left Sheikh Jamâlî Jamâladdîn ar-Rifâi to his place.



*Sitting on the left Sheikh Hüseyin Hilmi ar-Rifâi; on the right Jamâlî Jamâladdîn ar-Rifâi when he was ordained a sheikh in 1953*

After Hadrat Sheikh Jamâlî Jamâladdîn assumed his father's *post* in 1969, he enlarged the structure of the *dergâh*, and led the revitalization of Rifâi *dergâhs* in the Balkans. In the time of old Yugoslavia, *Ulamâ* petitioned the government to transform *dergâhs* into mosques. Faced with this threat, our Master Sheikh Jamâlî brought 38 Sheikhs together. With their votes he became the *Sheikhu'l-Mashâikh*, the head of Sheikhs in the Balkans. With the other sheikhs he prepared a treatise explaining the role of *tarîqa* in religion. He explained that both mosques and *tarîqa* had their own functions and both were needed. Noting that they were complements, rather than alternatives, he petitioned for the continued autonomy of *dergâhs*. In the end the government accepted the petition and the autonomy of all *dergâhs* were extended legal protection.





Sheikh Jamâlî Jamâladdîn ar-Rifâi perpetuated carefully the ancient Rifâi system and rituals. He also published a monthly journal, called *Derviş Mecmuası* –Dervish Journal-, to give information about *tariqa*; and many sheiks contributed to it.

In 1976, he received a message from Sheikh Sayyid Muhyiddîn al-Ansârî, called him to Istanbul for the purpose of taking a keepsake Sheikh Sayyid Muhyiddîn al-Ansârî intended to give him. Sheikh Jamâlî in turn went to Istanbul to see Sayyid Muhyiddîn al-Ansârî, who was by then bed stricken with illness. After praising him, Hadrat Muhyiddîn gave him the signed and sealed Rifâi-Sayyadî and Qâdirî *khilâfatnâme*. Until this point, he was only Sheikh from the *Izzaddînî* branch which he had received from his father, Sheikh Hüseyin Hilmi. After that day, he became Sheikh also from the *silsila* of Rifâi-Sayyadî and Qâdirî. Until 1999, Sheikh Jamâlî gave *khilâfa* only from his father's (Hadrat Hüseyin Hilmi's) *silsila*, the *Izzaddînî* branch.

On July 9, 1999, he gave both *khilafas* (that he had taken from Sheikh Hüseyin Hilmi, *Rifâi-Izzaddînî*, and the one from Sayyid Muhyiddin el-Ansârî, *Rifâi-Sayyadî and Qâdirî*) to our Sheikh Kahraman ar-Rifâi, who had been guided spiritually with an Uwaysi enigma by Sayyid Muhyiddin el-Ansârî since his childhood. He submitted these three *khilâfas* for the first time in an oral and written way of the *tariqa* to our Sheikh, in Chicago. From that day forth, until his passing on December 7, 2004, Sheikh Jamâlî did not bestow anyone else *khilâfa* from Rifâi-Sayyadî and Qâdirî.



Our Grand Sheikh Jamâlî Jamâladdîn ar-Rifâi and our Sheikh Kahraman ar-Rifâi in Kosovo, 2000

Our Sheikh Kahraman ar-Rifâi al-Kâdirî was born in Nişantaşı, Istanbul. His paternal grandparents were Baktâshî. They were the dervishes of Ahmad Sırrı Dede Baba, the last *post-nishîn* of the *dergâh* of Kaygusuz Sultan in Egypt. He was engaged in spirituality since his formative years. He attended *sohbets* of his grandmother's last Sheikh, when he was in primary school and benefited from him a lot. During his secondary school years, upon a dream, he was introduced spiritually to Hadrat Sayyid Muhyiddin al-Ansârî, who had passed away in 1978. The Hadrat gave our Sheikh *bai'a* and started to guide him on the path of *Tarîqat-i Rifâiyya* and *Qâdiriyya*, through an *Uwaysî* channel. While our Sheikh was in his last year in the middle school, he began to give *sohbet* to a group of Rifâi and Qâdirî dervishes for two years with Hadrat Muhyiddîn's guidance.

In 1998, he moved to the United States of America. At that time, Hadrat Sheikh Jamâlî was in Chicago visiting his dervishes. Our Sheikh met him and in 1999, Sheikh Jamâlî bestowed all the *khilafas* he had (both the Rifâi *silsila* from Unkapanı and Rifâi-Sayyâdî and Qâdirî) to our Sheikh. The bestowal of this trust to Sheikh Kahraman ar-Rifâi offered the explanation to the the *khilâfa* given by Sayyid Muhyiddîn el-Ansârî to Sheikh Jamâlî in 1976, even though he had had one from his father. Today, Sheikh Kahraman ar-Rifâi continues to serve our masters with *dhikr* and *sohbet* meetings.







### **Rifâî Tekkes in Istanbul**

The name of the *Rifâî dergâhs* and their districts in Istanbul up until 1925, when Sufi practice was outlawed:

1. *Rifâî Âsitânesi*: Üsküdar
2. *Karaturbanlı İbrahim Sabri Efendi Dergâhı*: Küçük Mustafa Paşa
3. *Ayn-i Ali Baba*: Kasımpaşa
4. *Yeşil Tulumba (Abdülhalîm Efendi Dergâhı)*: Unkapanı
5. *Paşababa*: Firuzaga
6. *Sheikh Râşid Efendi*: Fatih-Kadıçeşme
7. *Sheikh Ârif Efendi*: Fatih-Hüsrevpaşa
8. *Kubbe*: Fatih
9. *Tahtaminare*: Karagümrük
10. *Sheikh Sırrı*: Fatih-Sofular
11. *Sheikh Kâmil*: Avrat Pazarı
12. *Şerbetdâr*: Taşkasap
13. *Osman Efendi*: Topkapı-Beyazıt Mahallesi
14. *Remli*: Şehremini
15. *Hulvi Efendi*: Şehremini
16. *Sheikh Hulvânî*: Bozdoğan Kemerli
17. *Saraç İshak*: Beyazıt
18. *Karababa*: Çemberlitaş
19. *Seyyah (Siyah) Sheikh*: Kabasakal
20. *Cündiharem*: Altı Mermer
21. *Çırakçı*: Küçük Mustafa Paşa
22. *Said Çavuş*: Küçük Mustafa Paşa



23. *Kenzî Bey*: Hırka-i Sharîf
24. *Sheikh Abdullah*: Odabaşı
25. *Vani Efendi*: Şehremini
26. *Karanohut*: Fatih-Halıcılar Köşkü
27. *Mercimek-Alaca Mescid*: Langa-Yenikapı
28. *Matrak*: Mevlânakapı
29. *Alyanak Ali Efendi*: Lâlezâr
30. *Saif Efendi*: Topkapı
31. *Sultan Osman*: Otakçılar
32. *Yahyâzade*: Eyyub Sultan
33. *Sheikhülislâm*: Eyyub Sultan
34. *Hasib Efendi*: Eyyub Sultan
35. *Arabacıbaşı*: SultanAhmed
36. *Kirpasi*: Dökmeler-Eyyub Sultan
37. *Çürüklük*: Kasımpaşa
38. *Ali Fevzi Efendi*: Kasımpaşa
39. *Arasta*: Kasımpaşa
40. *Mârûfî*: Kasımpaşa
41. *Mârûfî Âsitânesi*: Kartal
42. *Sancaktar (Sheikh Nuri Camii)*: Kozyatağı
43. *Karaturbanlı*: Dolmabahçe
44. *Tarsusî*: Mevlânakapı
45. *Kılıçcı Muhammad*: Mevlânakapı
46. *Kulcu Muhammad*: Mevlânakapı-Evliya Mahallesi
47. *Kelâmi*: Odabaşı-Yayla
48. *Sandıkçı*: Üsküdar-Tabutçular
49. *Nusret Efendi*: Tophane
50. *Sheikh Mahmud*: Üsküdar-Ahmadiye Camii
51. *Sheikh Hüseyin Efendi*: Üsküdar
52. *Sheikh Nuri (Kurban Nasuh)*: Üsküdar-Debbağlar
53. *Cerrahpaşa Camii*: Cerrahpaşa
54. *Sheikh Abdülhalîm Efendi*: Erenköy
55. *Sheikh Ebu'l-Hüda*: Beşiktaş
56. *Ümmü Ken'an*: Fatih



Our Sheikh Kahraman ar-Rifâi el-Qadiri

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*Madad Yâ Rifâi al-madad...*

***HÛ***

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